/6 cont./

000 Xingu expedition. Their relationship to the neighboring tribes and
648 to the Brazilian settlers of the rubber districts is, however, completely hostile here, so that up to now any approach was impossible. The Yuruna suffer most from their attacks. Traces of battles, devastated dwelling places, and the like were found everywhere by the first expedition of v. d. Steinen.

101 Some ethnographic objects from these tribes, acquired among the Yuruna, leave no doubt but that we are dealing with true Karaya here.

The likelihood that there is a still further extension of these Karaya into the upper region of the river was discovered by the
171 second Xingu expedition. Objects acquired among the Kamayura /Camayura/ (below 12° south latitude) allegedly came from a tribe known there under the name of Aruma: a broken club, various arrows, feather headdresses, which are completely identical with those of the Karaya. Also, the tribe neighboring the Kamayura, the Trumai, had much in common with the Karaya, for example, the men's custom of tying the foreskin over the glans with a cotton thread, the bast aprons of the women, which are, however, much narrower and shorter than those of the Karaya women, the feather headdresses, and the form of the arrow-thrower. The languages of the two tribes, however, show no relationship.

101 The Karaya of the Araguaia are no longer connected with those of the Xingu. The two are separated from each other by the great warlike Gēs nations of the Kayapo and Akuã (Chavante), who pushed in between them a long time ago.

131 Their dwelling sites lie along the middle course of the Araguaia
133 between the mouth of the Rio Crixas and the first great rapids, S.
361 Miguel, where the river breaks through or flows around the mountain ranges which border the northern slope of the great plateau of interior Brazil.

133 Already below 15° south latitude it enters a broad plain filled with alluvial materials, which in general has the same character
[139] about as far as S. Maria (9° 30'). Flat, densely overgrown islands in the river, the banks bordered by sand dunes, behind which rises on higher ground a luxuriant strip of forest which, however, as

/6 cont./

133 137 everywhere in the zone of the "campos," is narrow in width and soon gives way to dry campland covered with stunted trees or to the broad, swampy plains of the so-called pantanaes /marshy places/, flooded during periods of high water. Innumerable lagoons, communicating with the river by way of narrow furos /natural communication between rivers or river and lake/ and likewise bordered by forest and swamps, accompany it.

133 The most remarkable hydrographic formation which characterizes the Araguaia is its division below 13° 25' south latitude, where its two arms enclose the great, flat Bananal Island extending across three degrees of latitude. From Itacaiu, 50 kilometers above the mouth of Rio Vermelho, to S. Maria, about 140 kilometers below the reuniting of the two arms, the river is navigable for small steamers at any season. The first of them, which at present is the only one still in use was brought in 1869 by Couto Magelhães overland from the upper São Lourenço to the Araguaia.

Mountain ranges come close to the river on the left bank only below 11° 15' south latitude at the mouth of the Tapirapé. /7/ A twin-peaked conical mountain important in the mythology of the surrounding tribes rises here. Downstream from the presidio of S. Maria both banks become higher. A rocky substratum appears. Stone barriers break into the river at various points, but without making its bed considerably deeper. Across from S. Maria on the left bank at a distance of about 20 kilometers lies the extended Serra dos Cayapos. Finally, the river enters the mountain region near the Cachoeira de S. Miguel with a definite dip. Besides the above-mentioned rapids it forms here the Carreira comprida and Cachoeira grande, through which it is again led to flatter terrain until finally, after receiving the Tocantins from the right, it winds over the last and greatest plateau-scarp through the violent chain of cataracts Tauiri grande and Itaboca.

137 134 Up to the mouth of the Tocantins the whole landscape around the river has the character of campos throughout. Cultivable land is found only on the watercourses, most extensively, of course, on the main stream itself, whose luxuriant gallery forest presents a wealth of valuable useful plants and fertile soil for various kinds of cultivation. The higher bank regions below S. Maria are especially well suited for maize and the manioc root.

/7 cont./

132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [221] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [206] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 10 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

/45 cont./

87] 192 Shooting stars are very aptly compared to a hook cast out and the bait on it.

The rainbow is the "electric eel" (koadžī, the trem-trem of the Brazilians).

During eclipses of the moon it is said: ahañdō roro, the moon wishes to die. Pedro Manco denied that noise is made to avert this disaster.

The Petroglyphs of Martirios Island

• 133 [131] About midway between the two great river rapids, the Carreira comprida and the Cachoeira grande, a narrow rock island about one kilometer long lies close to the right river bank, the Ilha dos Martirios (6° 22' south latitude), which rises gradually from south to north. Flooded to a large extent during high water, it is connected to the neighboring bank at low water. Its western edge then falls in steep walls from 8-10 meters high down to the surface of the river. Heavily eroded, they are riddled by countless potholes and broken up into groups of columns, pyramids, and arches. The predominant stone is a coarse-grained, horizontally-layered quartz schist which splits into huge blocks. The opposite bank has the same formation. The river runs here as though in a natural channel 150 meters wide with a very slight drop.

192 On the north end of the island, in part at its highest elevation (about 15 meters above low water), in part somewhat lower in the region of the high water line, there are visible on the stone blocks on the ground a large number of rock sculptures which are among the most remarkable on the continent and have become the center of a whole series of tales.

Only a few travelers have seen them; no one has investigated them in detail or copied them. Quite early they attracted the attention and stirred the imagination of the first Paulista bands of Pires Campos and the notorious Anhanguera (Bartholomeo Bueno the Elder), who visited the island at the end of the seventeenth century on their expedition to the Araes and their rich goldmines,

/78 cont./ [Plate II. Karaya. (cont'd)]

142 2. Two Sambioa warriors en face. The man on the left with
291 the feather diadem lurina on the back of the head (see p. 44),
301 bow, arrows, and club in his hand, the one on the right with the
302 small wreath-diadem (Pl. IX /see p. /, 6) and strings of glass
411 beads wound tightly around the neck. The large lower-arm cuffs identify him as unmarried.

Pl. III. Karaya. Karayahi Groups (taken in the last "summer camp" on a river island above the northern tip of Bananal Island).

1. Men, two of which wear arm-cuffs and knee-bands. One has the small feather rosettes with a central disk of mother-of-pearl in his ears (see. p. 46). Face painting with soot is recognizable. The straw hat of the older man sitting in front is not the one mentioned on p. 20, but a model directly borrowed
[501] from the settlers. In the background two long canoes and farther to the left in the distance the small Araguaia steamer.

342 2. Women, children, and young people sitting on the
361 ground in front of the tent-roofs of the summer camp, which are
516 made of mats. Two araras on the pole to the right, at the left on the bank a jabiru (black-headed stork).

Pl. IV. Karaya. Villages.

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1. Full view of the first village of the Sambioa.
2. Reception scene in the third village of the Sambioa.

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Pl. V. Karaya. Chief's hut (fourth village of the Sambioa).

Group at the cooking place in front of the entrance.

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Pl. VI. Karaya. Weapons.

1. Bow with wound bowstring and feather tassel (1/8).

Plate IV

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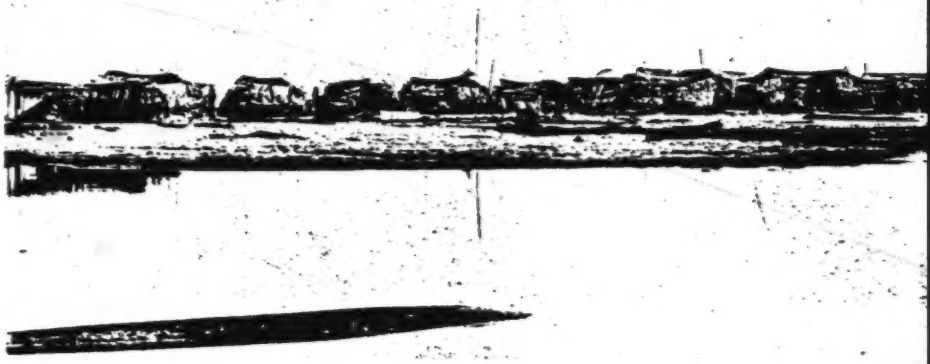

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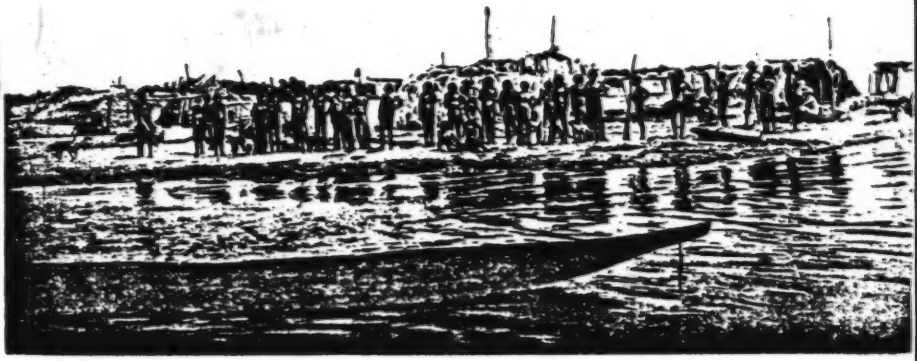

2

Plate 10

1. Karajá family under mat shelter. Near Leopoldina.

2. Steep bank with scrub woods. Araguaya River.

3. Swampy wooded bank.

4. Cluster of palms on the bank.

/Plate 10 faces p. 48./

Plate 13

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1. Mat camp of migrant Karayá Indians.

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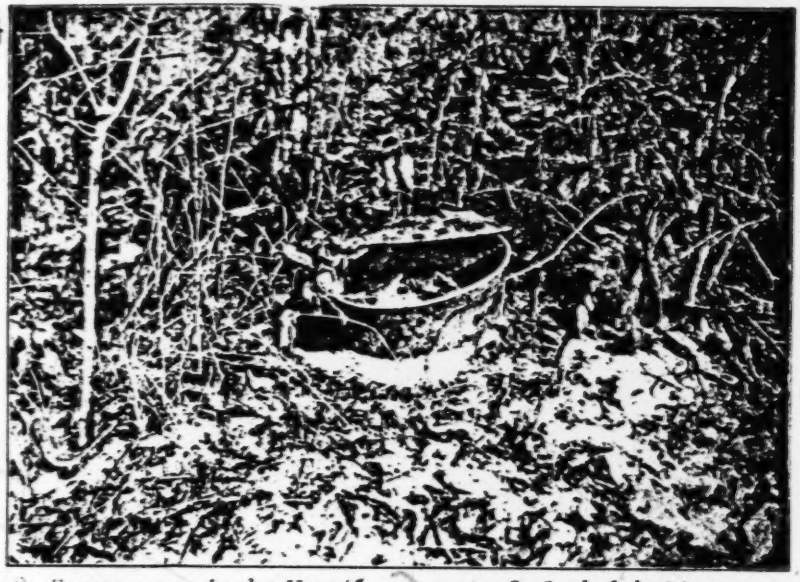

2. Funerary urn in the Karajá cemetery, S. Izabel do Morro.

/Pl. 13 faces p. 60./

5: Krause--27 E-5 (1908) 1911 SP9 Caraja SP9

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Ill. 9. A place to which the Karajá push their canoes. Interior of Bananal. (Drawn from a photograph.)

/Ill. 9 appears on p. 136./

Plate 41

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1 Shade roof, mat wall behind it.

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2. Unfinished village: mat-wall camp beside newly built hut.

5: Krause

SP9 Caraja SP9 ●
Tapirape SP22

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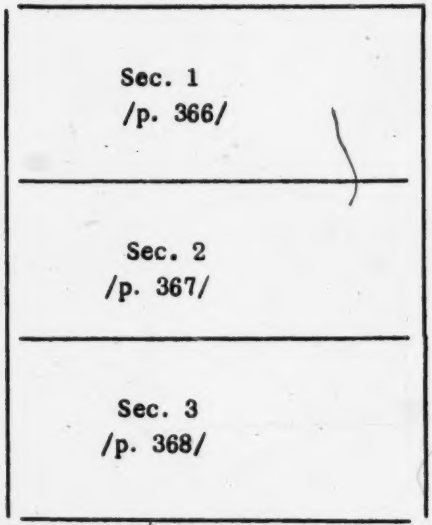

Chart of Positions of End Map A.
[Facing p. 365]

5:Krause--366 E-5 (1908) 1911 SP9 Caraja SP9
Tapirape SP22

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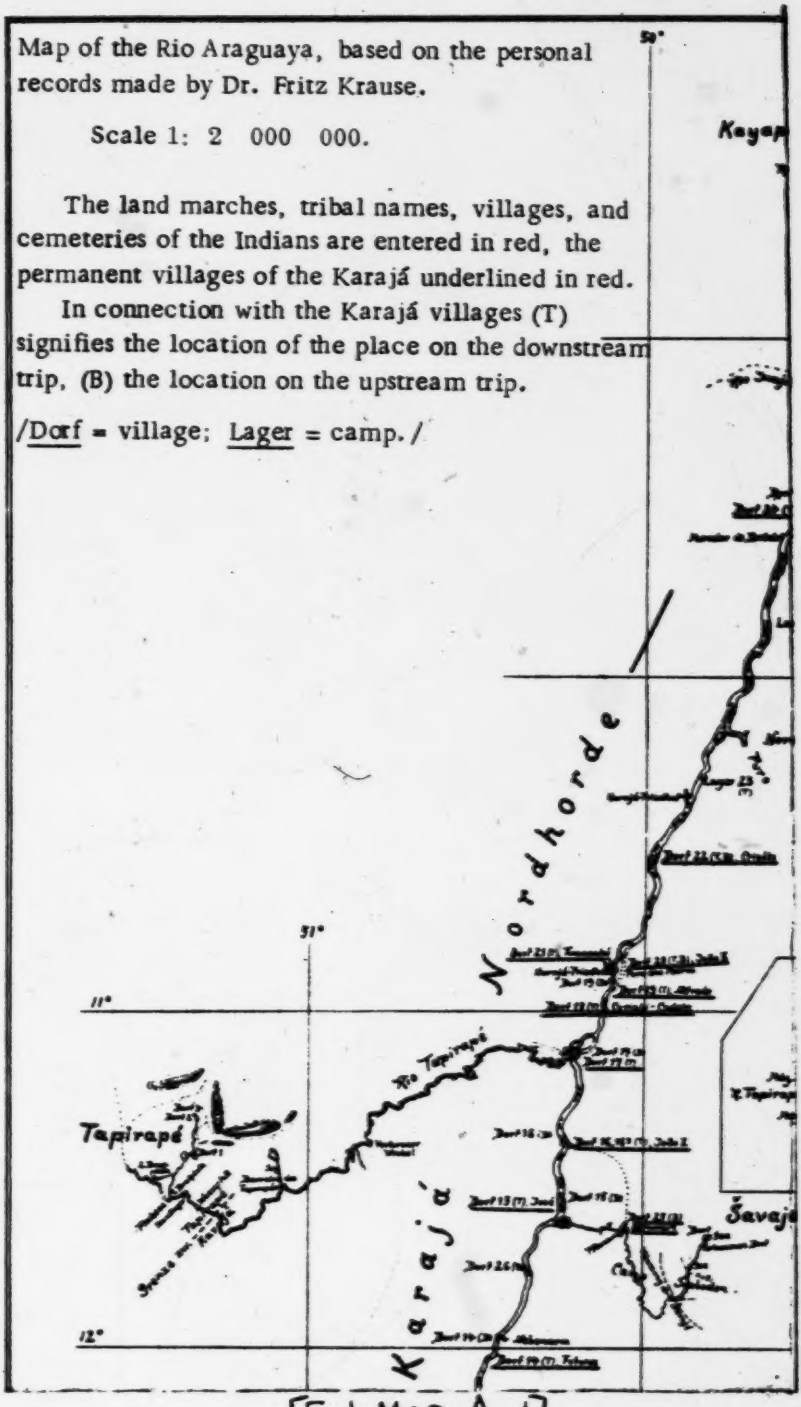
Map of the Rio Araguaya, based on the personal records made by Dr. Fritz Krause.

Scale 1: 2 000 000.

The land marches, tribal names, villages, and cemeteries of the Indians are entered in red, the permanent villages of the Karajá underlined in red.

In connection with the Karajá villages (T) signifies the location of the place on the downstream trip, (B) the location on the upstream trip.

/Dorf = village; Lager = camp./



[End Map A-1]

5: Krause--367 E-5 (1908) 1911 SP9 Caraja SP9 ●
Tapirape SP22

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●133
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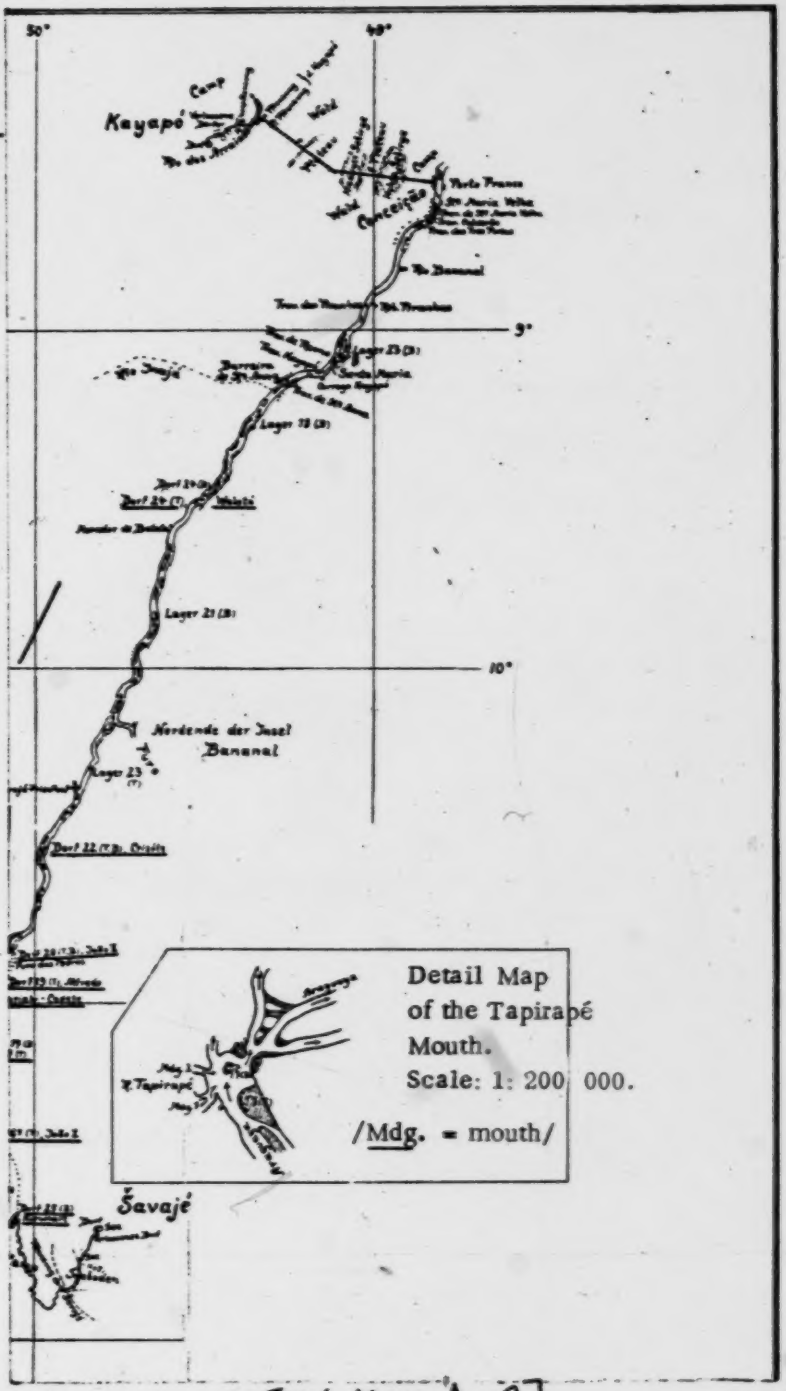

[End Map A-2]

5: Krause--368 E-5 (1908) 1911 SP9 Caraja SP9 Tapirape SP82

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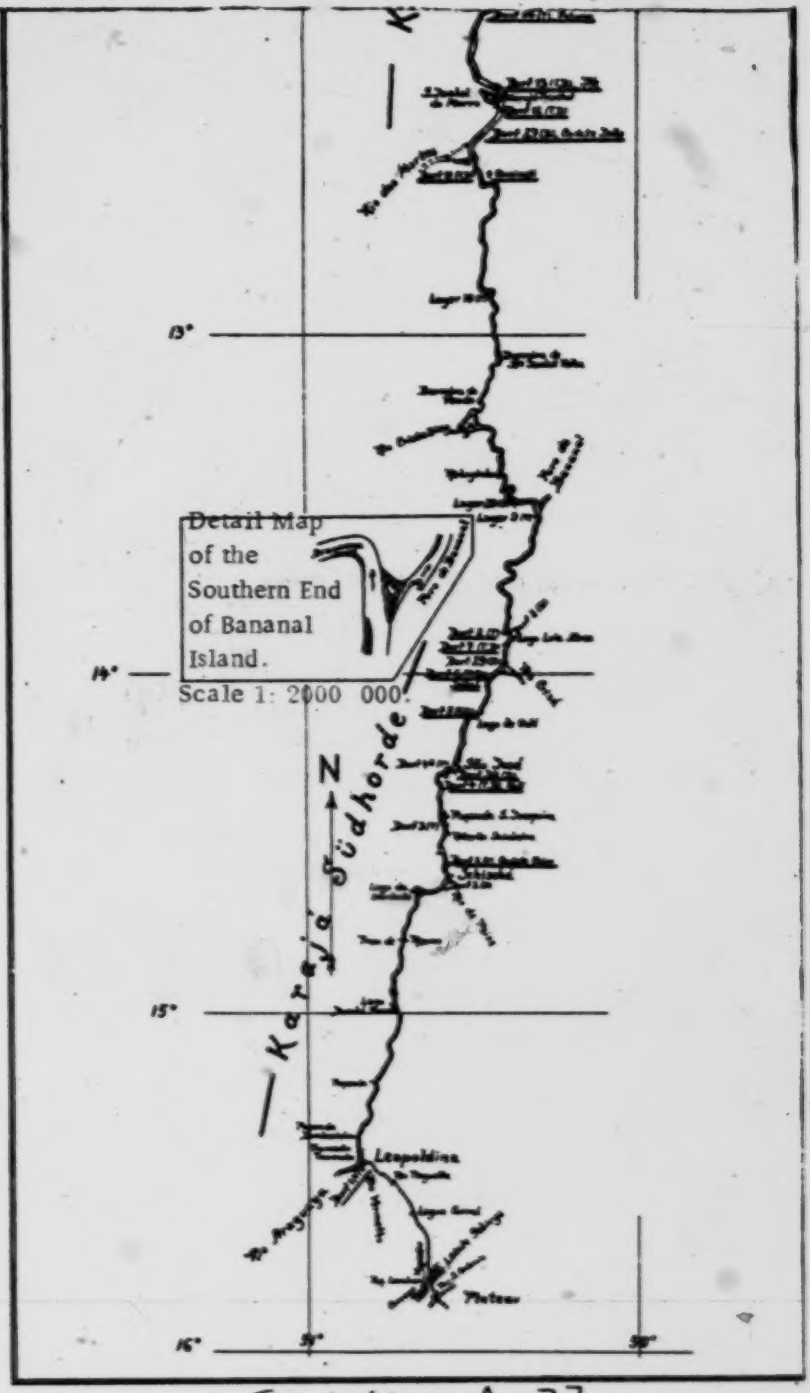

[End Map A-3]

5: Krause

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SP9 Caraja SP9
Bororo SP8
Tapirape SP22

Sec. 1 /p. 369/	Sec. 2 /p. 370/	Sec. 3 /p. 371/
Sec. 4 /p. 372/	Sec. 5 /p. 373/	Sec. 6 /p. 374/

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirapé SP22

BCT
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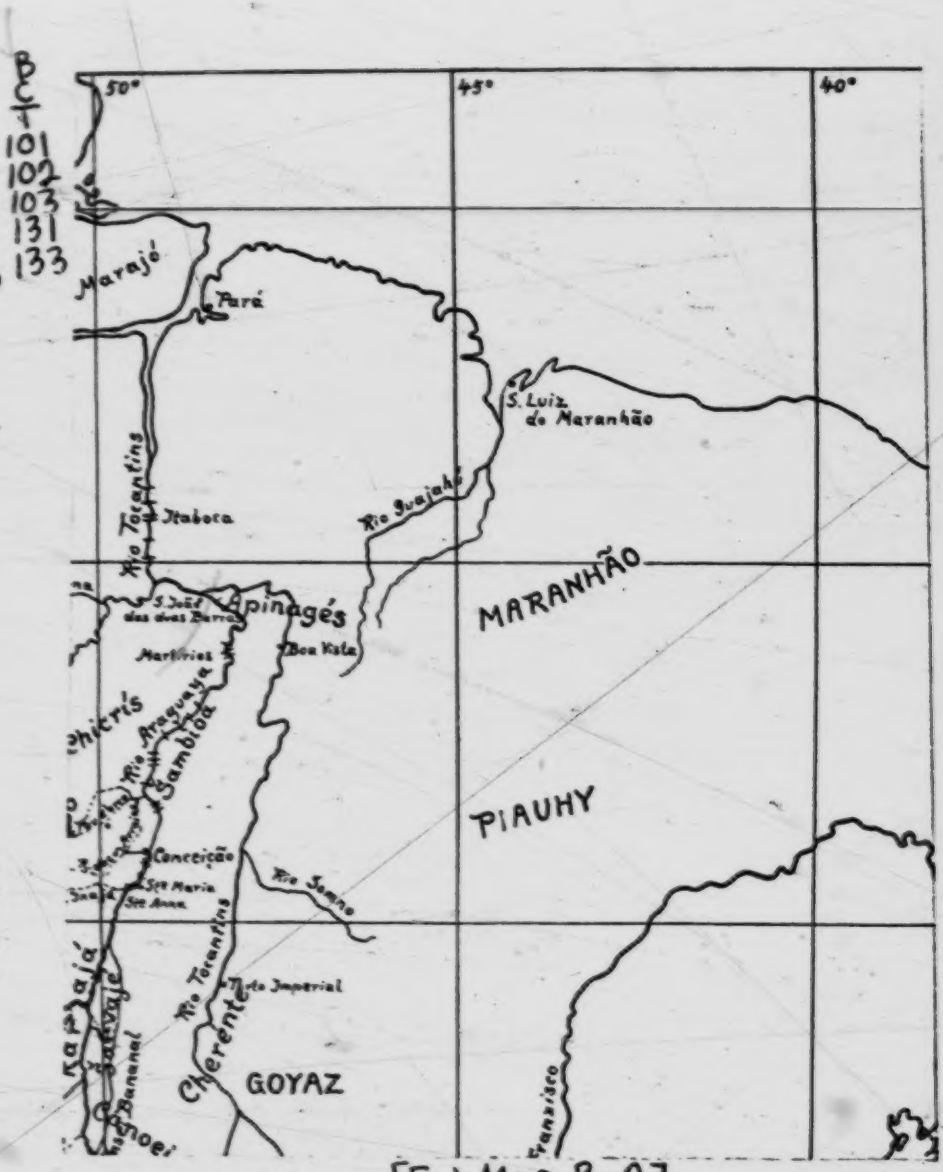
Survey Map

Scale 1: 20'000 000.

End Map B-1

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tapirape SP 22



[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tapirape SP22

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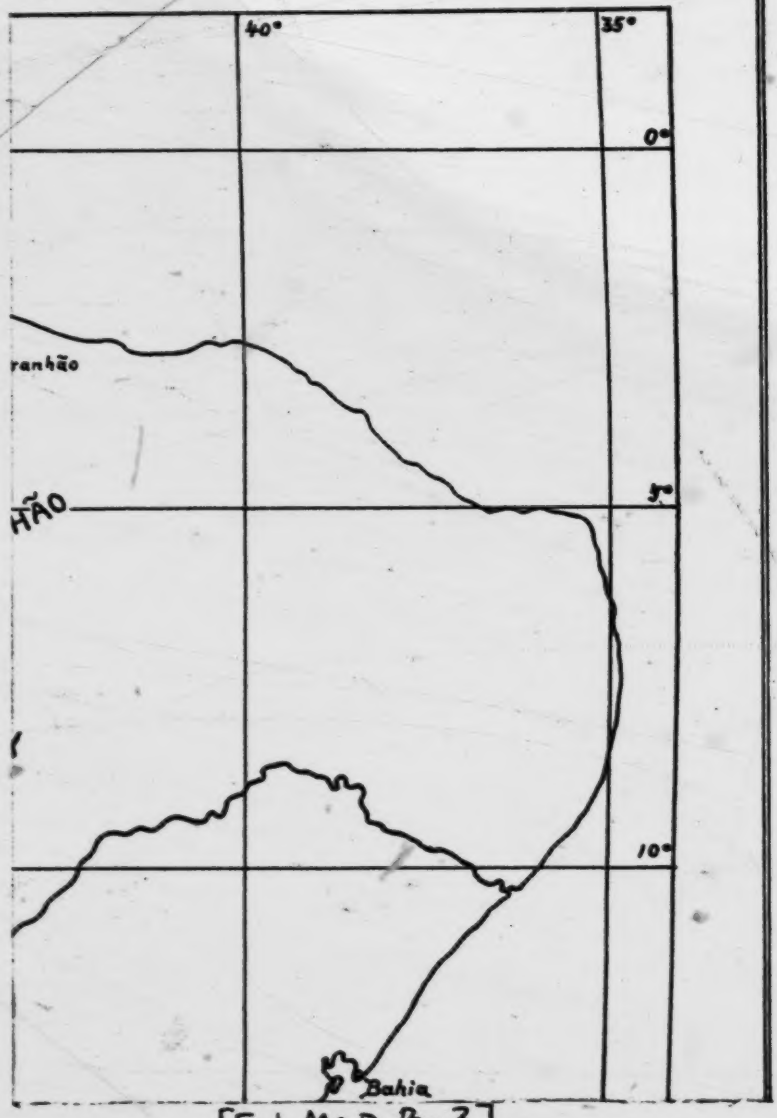

[End Map B-3]

5: Krause--372 E-5 (1908) 1911 SP9 Caraja SP9 Bororo SP8 Tapirape SP22

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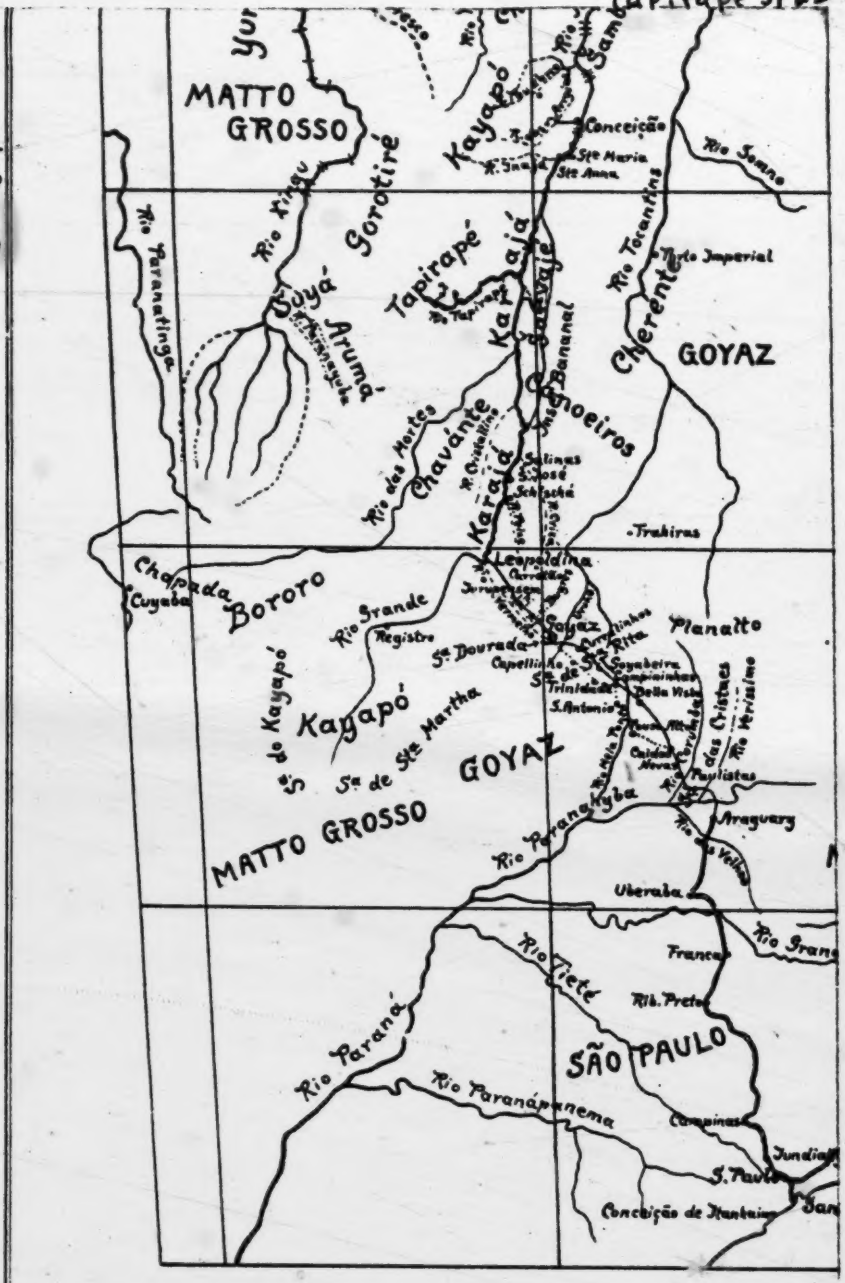

The travel route and the tribal names are entered in red.

[End Map B-4]

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9
Boroto SP8
Tapirape SP22

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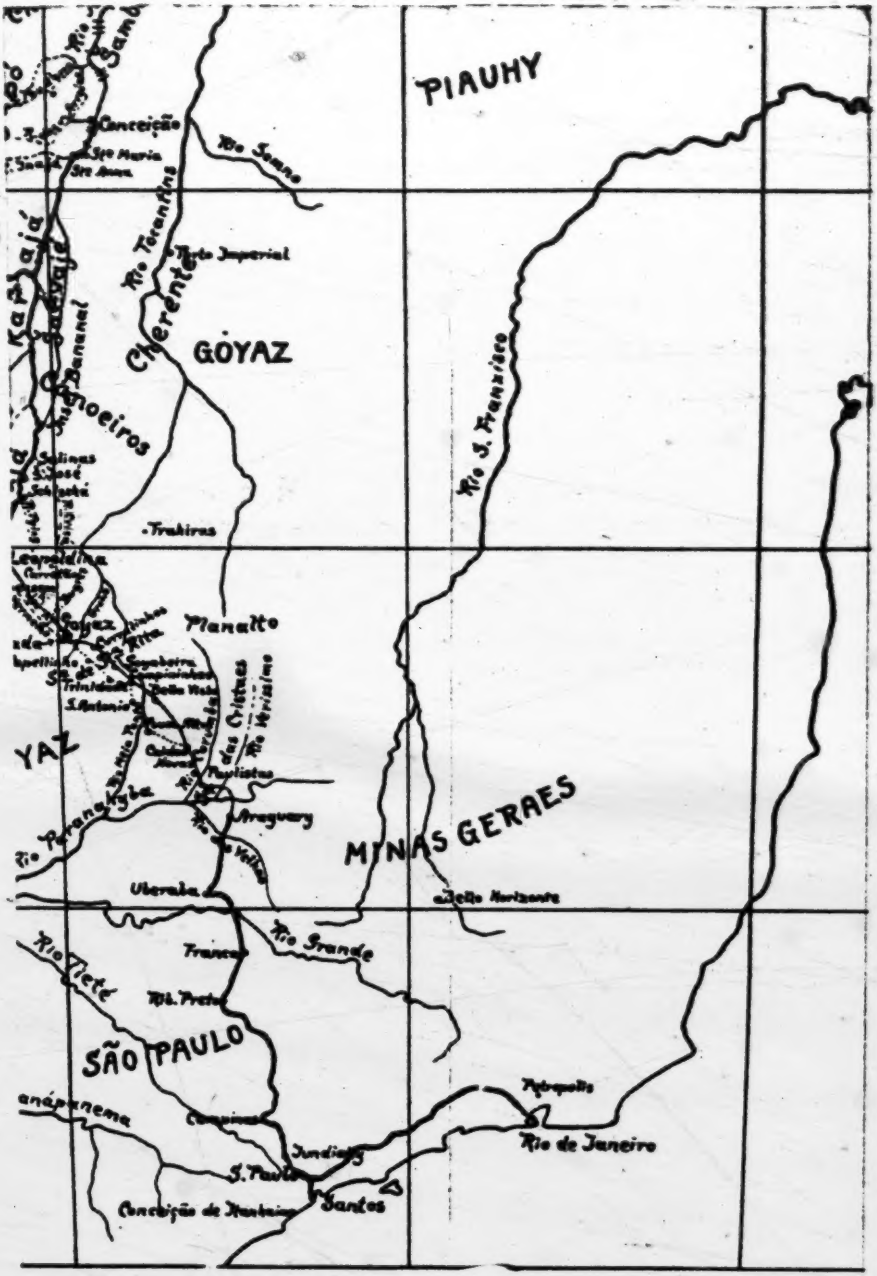
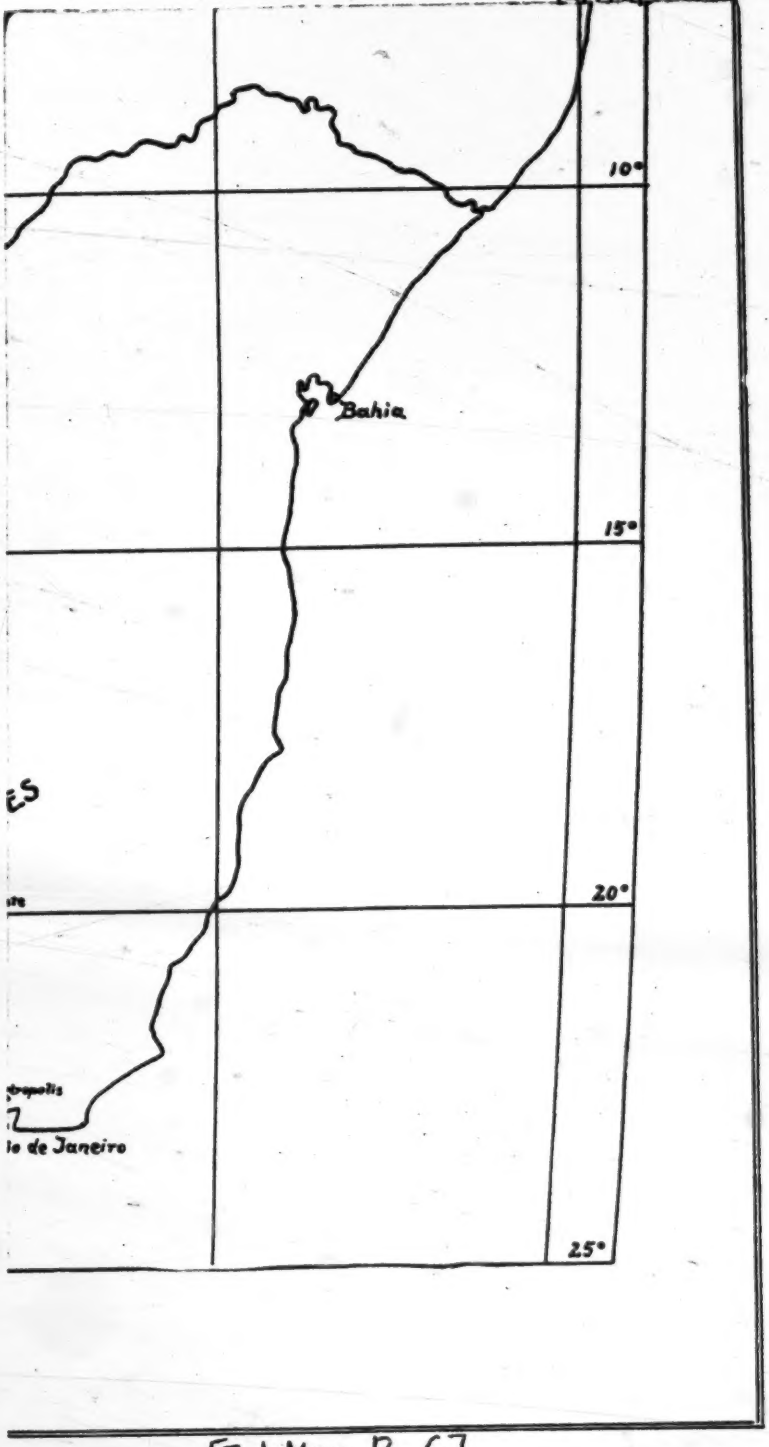


[End Map B-5]

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Borôro SP8
Tapirapé SP22



[End Map B-6]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

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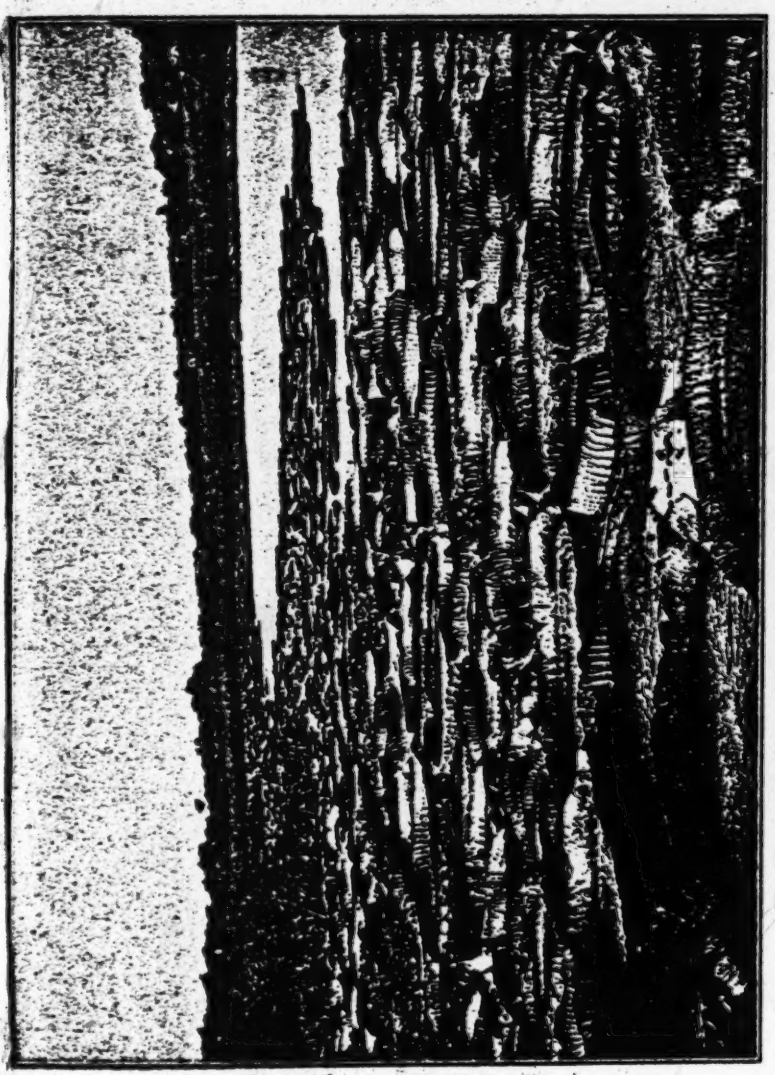

The House of the Famous Water Lily, the Victoria Regia. Each plant is six feet broad and will bear a weight of twenty-five pounds.

[facing p. 72]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

mas it was to me! How almost infinitely removed it was from the situations and environments of former Christmas days! I seemed to be a wanderer in a world wholly different from that which I had formerly known. The afternoon of Christmas day, we passed the principal mouth of the Rio das Mortes—a river with an uncanny name because of a sombre history. It takes its name, I believe, from the fact that a party of explorers, while navigating the Araguaya in canoes long ago, were slain here by the savages. It is a great river, though almost unknown to the world, and drains a vast region that is almost wholly unexplored. While passing the outlet of this mysterious river, a storm burst upon us, and our large canoe, becoming unmanageable, was finally driven ashore. Darkness closing in rapidly we prepared and ate our Christmas dinner in the wind and rain at the edge of the forest. We had no expectation that Santa Claus would penetrate the unknown, mysterious wildernesses that enveloped us to fill our stockings; though a few of our party did fear that the tiger might come to us for *his* Christmas dinner. So we all slept under a large tree close around the fire.

The next day, we visited a Karayá cemetery on top of a hill. As we entered the cemetery, I saw one of our Karayá canoe men, who had preceded us, standing over a nice watermelon that had grown there. I wondered why he did not eat it at once as they are fond of this fruit. But he would not touch it, nor would any of the Karayá, because it was a product of the cemetery, and intended, perhaps, as food for those who had gone to the shadow land. Two of our party did eat it, however, one of whom was myself. But I must acknowledge that it tasted unpleasantly like a Karayá smells. Our woman voyager declared that we had eaten the flesh of a defunct Karayá. Broken pottery was lying about in the cemetery together with skulls and other human bones; while sunk into the ground or standing on the surface were large clay urns containing the osseous remains of dead Karayá. Pumpkins also were growing in the cemetery as well as melons.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter VIII.

THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] The Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, neverthless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are